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THE EFFECTIVENESS OF LOGOTHERAPY IN ENHANCING MEANING IN LIFE AMONG CERVICAL CANCER PATIENTS

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Abstract

A diagnosis of cervical cancer often triggers an existential crisis marked by emptiness, loss of purpose, and anxiety about the future, which reduces patients' meaning in life. Logotherapy is an existential psychotherapeutic approach that emphasizes the search for meaning as a source of psychological resilience. This study examined the effectiveness of logotherapy in enhancing meaning in life among cervical cancer patients, using a pre-experimental one-group pretest–posttest design. The participants were three cervical cancer patients aged 38–40 years staying at the Tangan Baik Insani Foundation shelter in Bandung. Meaning in life was measured with the Meaning in Life Questionnaire (MLQ), which assesses presence of meaning and search for meaning. Logotherapy was delivered in six sessions using paradoxical intention, dereflection, and attitude modulation. Data were analyzed with the Wilcoxon signed-rank test and supported by qualitative data from interviews and observation. All three participants showed higher MLQ scores after the intervention (mean 40.00 to 60.33), with gains in both dimensions; with three participants the change was not statistically significant (exact p = 0.250), but the effect size was large (r = 0.925). All participants showed positive changes in how they interpreted suffering, self-acceptance, gratitude, and hope, and attitude modulation was the technique that most helped them change their attitude toward unavoidable suffering. The results suggest that logotherapy is a promising meaning-centered intervention for cervical cancer patients in the Indonesian cultural context.
Keywords: *Logotherapy, Meaning in Life, Cervical Cancer, Existential Crisis.*

Abstrak

Diagnosis kanker serviks sering memicu krisis eksistensial yang ditandai dengan rasa hampa, kehilangan tujuan, dan kecemasan akan masa depan, sehingga menurunkan kebermaknaan hidup pasien. Logoterapi merupakan pendekatan psikoterapi eksistensial yang menekankan pencarian makna sebagai sumber ketahanan psikologis. Penelitian ini menguji efektivitas logoterapi dalam meningkatkan kebermaknaan hidup pada pasien kanker serviks dengan desain pra-eksperimen one-group pretest–posttest*. Partisipan penelitian adalah tiga pasien kanker serviks berusia 38–40 tahun yang tinggal di rumah singgah Yayasan Tangan Baik Insani di Bandung. Kebermaknaan hidup diukur dengan* Meaning in Life Questionnaire *(MLQ), yang menilai kehadiran makna dan pencarian makna. Logoterapi diberikan dalam enam sesi dengan teknik intensi paradoksal, derefleksi, dan modulasi sikap. Data dianalisis dengan uji* Wilcoxon signed-rank *dan didukung data kualitatif dari wawancara dan observasi. Ketiga partisipan menunjukkan skor MLQ yang lebih tinggi setelah intervensi (rata-rata 40,00 menjadi 60,33), dengan peningkatan pada kedua dimensi; dengan tiga partisipan, perubahan tersebut tidak signifikan secara statistik (*exact p *= 0,250), tetapi ukuran efeknya besar (r = 0,925). Seluruh partisipan menunjukkan perubahan positif dalam memaknai penderitaan, penerimaan diri, rasa syukur, dan harapan, dan modulasi sikap menjadi teknik yang paling membantu mereka mengubah sikap terhadap penderitaan yang tidak terhindarkan. Hasil penelitian ini menunjukkan bahwa logoterapi merupakan intervensi*

berbasis makna yang menjanjikan bagi pasien kanker serviks dalam konteks budaya Indonesia.
Kata Kunci: *Logoterapi, Kebermaknaan Hidup, Kanker Serviks, Krisis Eksistensial.*


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INTRODUCTION

Cancer is one of the leading causes of death worldwide and a global health problem that continues to grow. In 2018 there were an estimated 18.1 million new cancer cases and 9.6 million cancer deaths,[1] and in 2019 an estimated 23.6 million new cases and about 10 million deaths.[2] This increase shows that cancer remains a major challenge for health systems in prevention, early detection, and comprehensive treatment. Among the various types of cancer, cervical cancer is one of the main contributors to morbidity and mortality among women.

Cervical cancer develops in the cells of the cervix and has high incidence and mortality worldwide. In 2020 there were about 604,000 new cases and 342,000 deaths,[3] and in 2022 about 661,000 new cases and 348,000 deaths globally.[4] The high ratio of deaths to new cases reflects the still limited effectiveness of early detection and access to treatment, especially in low- and middle-income countries. Cervical cancer is thus not only an individual health problem but also a reflection of inequalities in access to health services, public education, and the effectiveness of prevention programs such as HPV vaccination and screening.

In Indonesia, cervical cancer carries a significant burden. It is the second most common cancer among women after breast cancer and one of the main causes of death among women of productive age, with 36,633 new cases (17.2 percent of cancers in women) in 2020.[5] These figures show that cervical cancer remains a serious public health problem, aggravated by low awareness

[1] Freddie Bray et al., "Global Cancer Statistics 2018: GLOBOCAN Estimates of Incidence and Mortality Worldwide for 36 Cancers in 185 Countries," *CA: A Cancer Journal for Clinicians* 68, no. 6 (2018), https://doi.org/10.3322/caac.21492.

[2] Jonathan M. Kocarnik et al., "Cancer Incidence, Mortality, Years of Life Lost, Years Lived with Disability, and Disability-Adjusted Life Years for 29 Cancer Groups from 2010 to 2019: A Systematic Analysis for the Global Burden of Disease Study 2019," *JAMA Oncology* 8, no. 3 (2022), https://doi.org/10.1001/jamaoncol.2021.6987.

[3] Hyuna Sung et al., "Global Cancer Statistics 2020: GLOBOCAN Estimates of Incidence and Mortality Worldwide for 36 Cancers in 185 Countries," *CA: A Cancer Journal for Clinicians* 71, no. 3 (2021), https://doi.org/10.3322/caac.21660.

[4] Freddie Bray et al., "Global Cancer Statistics 2022: GLOBOCAN Estimates of Incidence and Mortality Worldwide for 36 Cancers in 185 Countries," *CA: A Cancer Journal for Clinicians* 74, no. 3 (2024), https://doi.org/10.3322/caac.21834.

[5] International Agency for Research on Cancer, "Indonesia: Globocan 2020 Fact Sheet," Global Cancer Observatory, accessed November 10, 2026, https://gco.iarc.fr/today/data/factsheets/populations/360-indonesia-fact-sheets.pdf.

of early detection, limited access to health services, and socio-cultural factors that influence treatment-seeking behavior. The stigma attached to cancer, particularly cancer of the reproductive organs, is a further obstacle to optimal care.

The impact of cervical cancer extends beyond the physical to the psychological, social, and spiritual dimensions. A cancer diagnosis is often a traumatic experience that changes a person's life drastically. Patients face not only physical pain from the disease and the side effects of treatment but also psychological distress in the form of anxiety, depression, and fear of death.[6] Uncertainty about the future, changes in bodily function, and limitations in daily activities can create a sense of losing control over one's life, often followed by an overall decline in quality of life;[7] psychological distress has even been associated with higher cancer-specific mortality among cervical cancer patients.[8] Patients may also face social stigma, which can worsen their psychological condition and hinder recovery.[9]

From the perspective of existential psychology, the suffering of cancer patients concerns not only physical and emotional aspects but also meaning in life. Viktor Frankl argued that human beings have a fundamental need to find meaning; when it is lost, an *existential vacuum* arises, characterized by emptiness, apathy, and loss of direction.[10] A diagnosis of cancer during the productive years can disrupt life plans, aspirations, and interpersonal relationships, triggering a profound existential crisis.[11] Younger patients may be more psychologically vulnerable than older patients because of greater social pressures related to roles, careers, and relationships.[12]

In Indonesia's religious and collectivist culture, the existential crisis of cervical cancer patients is also shaped by spiritual and social values. Some patients interpret illness as a test or as God's decree and seek strength through prayer and worship, and family support plays an important role in helping them cope. Not all patients, however, are able to interpret illness positively; some experience inner conflict between religious belief and feelings of helplessness. The loss of meaning in this context concerns not only personal goals but also social and spiritual

[6] Letícia Nogueira dos Santos et al., "Health-Related Quality of Life in Women with Cervical Cancer," *Revista Brasileira de Ginecologia e Obstetrícia* 41, no. 4 (2019), https://doi.org/10.1055/s-0039-1683423; I-Lun Shyu et al., "Risk Factors for Developing Depression in Women with Cervical Cancer: A Nationwide Population-Based Study in Taiwan," *International Journal of Women's Health* 11 (2019), https://doi.org/10.2147/IJWH.S196080.

[7] Donghao Lu et al., "Psychologic Distress Is Associated with Cancer-Specific Mortality among Patients with Cervical Cancer," *Cancer Research* 79, no. 15 (2019).

[8] Lu et al., "Psychologic Distress."

[9] Caroline Sabulei and Johanna E. Maree, "An Exploration into the Quality of Life of Women Treated for Cervical Cancer," *Curationis* 42, no. 1 (2019), https://doi.org/10.4102/curationis.v42i1.1982.

[10] Viktor E. Frankl, *The Doctor and the Soul: From Psychotherapy to Logotherapy* (3rd ed. New York: Vintage Books, 1986).

[11] William S. Breitbart, ed., *Meaning-Centered Psychotherapy in the Cancer Setting: Finding Meaning and Hope in the Face of Suffering* (New York: Oxford University Press, 2017).

[12] Bella P. Y. Lai, Catherine S. K. Tang, and Tony K. H. Chung, "Age-Specific Correlates of Quality of Life in Chinese Women with Cervical Cancer," *Supportive Care in Cancer* 17, no. 3 (2009).

roles as women, mothers, and family members.[13] Interventions that address meaning in life and spirituality are therefore essential for patients' psychological recovery.

Meaning in life concerns how individuals understand the purpose, direction, and value of their lives.[14] Frankl held that meaning is the core of human existence and that failure to find it can lead to existential neurosis.[15] Low meaning in life is associated with higher risks of psychological problems such as depression and anxiety,[16] whereas a strong sense of meaning is associated with better psychological, spiritual, and physical well-being and with greater capacity to adapt to stress.[17] In cancer patients, meaning in life functions as a protective factor: patients with a higher presence of meaning tend to adapt more adaptively to illness,[18] and an adaptive search for meaning allows them to find new purposes, reduce fear of death, and increase hope.[19]

Various psychological interventions have been developed to help cancer patients cope with emotional distress, including cognitive behavioral therapy (CBT) and mindfulness-based approaches. CBT focuses on identifying and changing maladaptive thought patterns, whereas mindfulness-based approaches emphasize accepting experience through full awareness.[20] Although both are effective in reducing anxiety and depression, they do not fully address the existential and spiritual dimensions at the core of cancer patients' suffering.[21] When individuals

[13] Nadia van der Spek et al., "Meaning Making in Cancer Survivors: A Focus Group Study," *PLoS ONE* 8, no. 9 (2013), https://doi.org/10.1371/journal.pone.0076089; Sabulei and Maree, "Exploration into the Quality of Life."

[14] Tatjana Schnell, "The Sources of Meaning and Meaning in Life Questionnaire (SoMe): Relations to Demographics and Well-Being," *Journal of Positive Psychology* 4, no. 6 (2009), https://doi.org/10.1080/17439760903271074; Michael F. Steger, "Experiencing Meaning in Life: Optimal Functioning at the Nexus of Well-Being, Psychopathology, and Spirituality," in *The Human Quest for Meaning: Theories, Research, and Applications*, ed. Paul T. P. Wong (2nd ed. New York: Routledge, 2012).

[15] Viktor E. Frankl, *The Unheard Cry for Meaning: Psychotherapy and Humanism* (New York: Simon & Schuster, 1978).

[16] Michael F. Steger et al., "Meaning in Life, Anxiety, Depression, and General Health among Smoking Cessation Patients," *Journal of Psychosomatic Research* 67, no. 4 (2009), https://doi.org/10.1016/j.jpsychores.2009.02.006.

[17] Dominique L. Debats, "Sources of Meaning: An Investigation of Significant Commitments in Life," *Journal of Humanistic Psychology* 39, no. 4 (1999), https://doi.org/10.1177/0022167899394003; Carol D. Ryff, "Existential Well-Being and Health," in *The Human Quest for Meaning: Theories, Research, and Applications*, ed. Paul T. P. Wong (2nd ed. New York: Routledge, 2012).

[18] Breitbart, *Meaning-Centered Psychotherapy*; Steger et al., "Meaning in Life, Anxiety, Depression."

[19] Maryam Faraji Emafti et al., "The Effect of Group Logotherapy on Spirituality and Death Anxiety of Patients with Cancer: An Open-Label Randomized Clinical Trial," *Iranian Journal of Psychiatry and Behavioral Sciences* 13, no. 3 (2019), https://doi.org/10.5812/ijpbs.93572.

[20] Michael H. Antoni et al., "Cognitive-Behavioral Stress Management Intervention Decreases the Prevalence of Depression and Enhances Benefit Finding among Women under Treatment for Early-Stage Breast Cancer," *Health Psychology* 20, no. 1 (2001), https://doi.org/10.1037/0278-6133.20.1.20; Jon Kabat-Zinn, *Wherever You Go, There You Are: Mindfulness Meditation in Everyday Life* (New York: Hyperion, 1994).

[21] Irvin D. Yalom, *Existential Psychotherapy* (New York: Basic Books, 1980); Rollo May, *The Discovery of Being: Writings in Existential Psychology* (New York: W. W. Norton, 1983).

face the threat of death and the loss of meaning, an approach focused on the search for meaning becomes more relevant.

Logotherapy, developed by Viktor Frankl, is one such approach. It rests on three main principles: freedom of will, will to meaning, and meaning in life.[22] It holds that individuals are free to choose their attitude toward the situations they face and are able to find meaning in every experience, including suffering. Through reflection, reinterpretation of experience, and change of attitude, individuals can discover new meanings that give hope and the strength to endure. Studies show that logotherapy reduces anxiety among women with breast cancer,[23] improves spirituality and reduces death anxiety among cancer patients,[24] and increases meaning in life while reducing depression and hopelessness in other clinical populations.[25]

Research on logotherapy for cancer patients, however, has focused mainly on breast cancer or terminal patients. Studies specifically examining logotherapy for cervical cancer patients in Indonesia remain very limited, even though this group faces distinctive changes in identity, social roles, and meaning in life. This study therefore aims to describe changes in meaning in life among cervical cancer patients after a logotherapy intervention. It is expected to contribute theoretically to existential psychology and practically to the development of meaning-centered psychological interventions that are contextual and relevant to Indonesian culture.

RESEARCH METHODS

This study used a pre-experimental one-group pretest–posttest design with a logotherapy intervention. The design was chosen because the number of cervical cancer patients at the research site was limited, making a control group impossible; the study is therefore exploratory, aiming to observe the direction of change in meaning in life after the intervention. Each participant served as her own comparison, so that change was assessed by comparing scores before and after treatment.

The independent variable was the logotherapy intervention, a series of six meaning-centered counseling sessions using paradoxical intention, dereflection, and attitude modulation, each lasting approximately 60 minutes. The dependent variable was meaning in life, measured by

[22] Viktor E. Frankl, *Man's Search for Meaning* (New York: Simon & Schuster, 1985); H. D. Bastaman, *Logoterapi: Psikologi untuk Menemukan Makna Hidup dan Meraih Hidup Bermakna* (Jakarta: RajaGrafindo Persada, 2007).

[23] Sahar Mohabbat-Bahar et al., "Efficacy of Group Logotherapy on Decreasing Anxiety in Women with Breast Cancer," *International Journal of Cancer Management* 7, no. 3 (2014).

[24] Faraji Emafti et al., "Effect of Group Logotherapy on Spirituality."

[25] Fan-Ko Sun et al., "The Effects of Logotherapy on Meaning in Life, Depression, Hopelessness, and Suicidal Ideation, in Patients with Depression: An Intervention Study," *Perspectives in Psychiatric Care* 58, no. 4 (2022), https://doi.org/10.1111/ppc.13003; Somayeh Robatmili et al., "The Effect of Group Logotherapy on Meaning in Life and Depression Levels of Iranian Students," *International Journal for the Advancement of Counselling* 37 (2015), https://doi.org/10.1007/s10447-014-9225-0.

the Meaning in Life Questionnaire (MLQ) on two dimensions: presence of meaning (MLQ-P) and search for meaning (MLQ-S).[26] Controlled variables included the procedural aspects of the intervention and the clinical and psychosocial characteristics of participants that might influence meaning in life, whereas history, maturation, and experimental mortality could not be controlled.

The MLQ has been adapted into Indonesian with consideration of the Indonesian cultural context.[27] Observation focused on accurately noting the phenomena that emerged and the relationships among them, and semi-structured interviews were used to collect qualitative data. The population comprised cervical cancer patients receiving hospital treatment who were staying temporarily at the Tangan Baik Insani shelter in Bandung; the sample consisted of patients at the shelter who met the inclusion criteria and were selected by purposive sampling. Descriptive statistics were used to describe changes in the dimensions of meaning in life, and the Wilcoxon signed-rank test was used to test the hypothesis.

RESULTS AND DISCUSSION

Results

Meaning in Life of All Participants

Table 1**.** Mean Meaning in Life Scores before and after Logotherapy

	Pre-Test	Post-Test	Difference	Increase (%)
Mean MLQ score	40.00	60.33	20.33	51

Source: Research data.

The mean MLQ score was 40.00 (low category) before logotherapy and 60.33 (high category) after it, a difference of 20.33 points or an increase of 51 percent, indicating that the intervention was followed by higher meaning in life.

Table 2**.** MLQ Total Scores of Each Participant

Participant	Pre-Test	Post-Test	Difference	Increase (%)
S	40	60	20	50.00
H	42	62	20	47.62
L	38	59	21	55.26

Source: Research data.

[26] Michael F. Steger et al., "The Meaning in Life Questionnaire: Assessing the Presence of and Search for Meaning in Life," *Journal of Counseling Psychology* 53, no. 1 (2006), https://doi.org/10.1037/0022-0167.53.1.80.

[27] Yafi Sabila Rosyad, Hema Malini, and Rika Sarfika, "Validity and Reliability the Meaning in Life Questionnaire (MLQ): Men Who Have Sex with Men at West Sumatera Indonesia," *Riset Informasi Kesehatan* 8, no. 1 (2019).

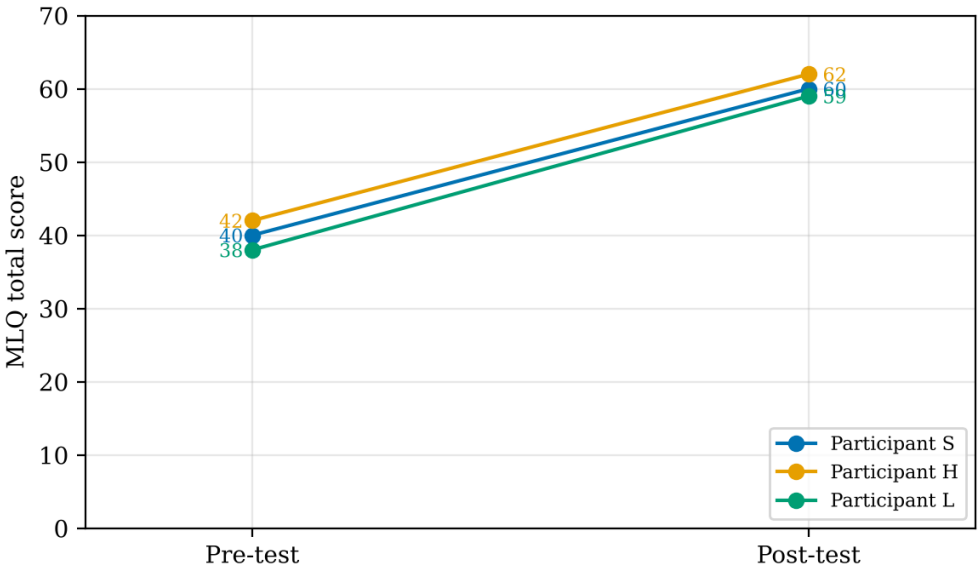


Figure 1. MLQ Total Scores before and after Logotherapy

Source: Research data.

All three participants showed higher meaning in life scores after the intervention: participant S increased by 50.00 percent, participant H by 47.62 percent, and participant L by 55.26 percent.

Presence of Meaning

Table 3. Presence of Meaning (MLQ-P) Scores of Each Participant

Participant	Pre-Test	Post-Test	Difference	Increase (%)
S	21	31	10	47.6
H	22	29	7	31.8
L	18	30	12	66.7

Source: Research data.

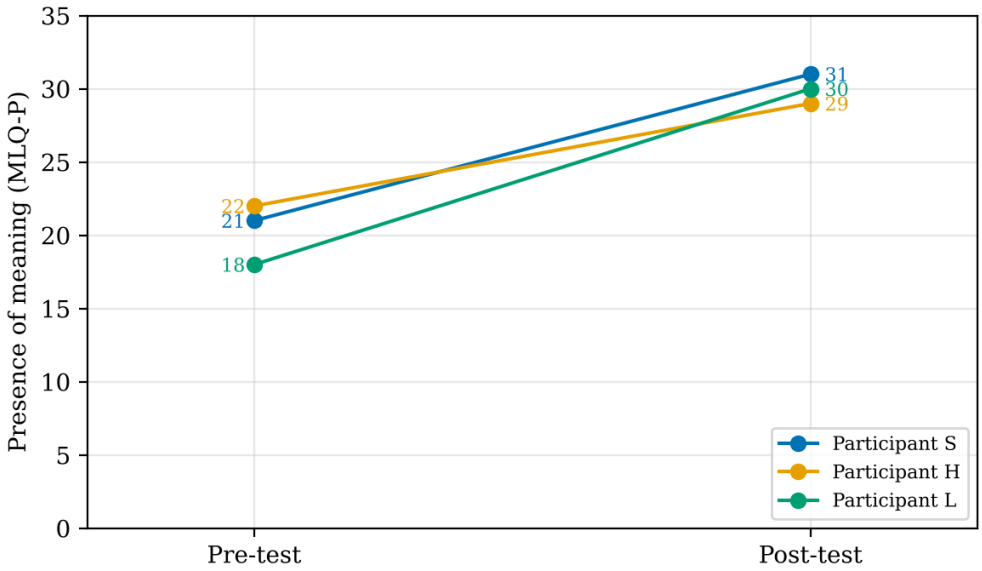


Figure 2. Presence of Meaning (MLQ-P) Scores before and after Logotherapy

Source: Research data.

All three participants showed higher presence of meaning (MLQ-P) scores after the intervention. Participant S increased by 10 points (47.6 percent), participant H by 7 points (31.8 percent), and participant L showed the largest increase, 12 points (66.7 percent).

Search for Meaning

Table 4. Search for Meaning (MLQ-S) Scores of Each Participant

Participant	Pre-Test	Post-Test	Difference	Increase (%)
S	19	30	11	57.9
H	20	33	13	65.0
L	20	29	9	45.0

Source: Research data.

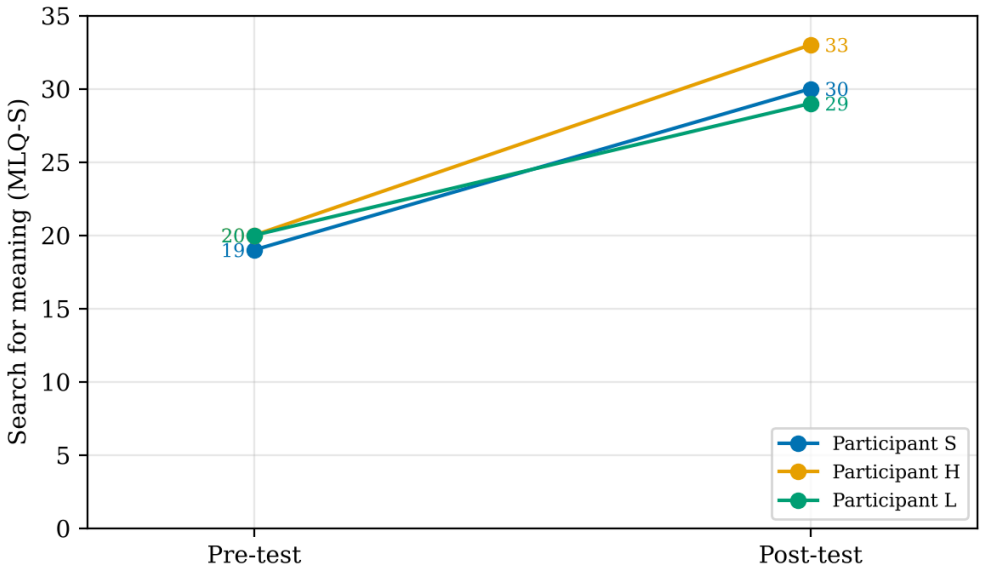


Figure 3. Search for Meaning (MLQ-S) Scores before and after Logotherapy
Source: Research data.

All participants also showed higher search for meaning (MLQ-S) scores. Participant S increased by 11 points (57.9 percent), participant H showed the largest increase, 13 points (65.0 percent), and participant L increased by 9 points (45.0 percent).

Wilcoxon Test Results

Table 5. Wilcoxon Signed-Rank Test Results (Post-Test − Pre-Test)

Statistic	Value
Z	−1.604
Asymp. Sig. (2-tailed)	0.109
Exact Sig. (2-tailed)	0.250
Effect size (r)	0.925 (large)

Source: Research data.

The Wilcoxon test yielded Z = −1.604, p = 0.109 (asymptotic), and an exact significance of 0.250. Because the number of participants was very small (n = 3), the exact significance is the more appropriate value to report; the change was therefore not statistically significant. The effect size (r = 0.925) was large, indicating that although the p value did not reach significance owing to the very small sample, meaning in life increased consistently in the same direction for all participants.

Discussion

The results show that the logotherapy intervention was followed by higher meaning in life among all three cervical cancer patients. The increase was seen not only in the total MLQ score but also in both of its dimensions, presence of meaning and search for meaning. The uniform

direction of change, together with a large effect size, provides preliminary indication that logotherapy has the potential to help cervical cancer patients rebuild meaning in life that had declined because of their illness, although the small sample and the lack of statistical significance call for caution. Higher presence of meaning suggests that participants began to feel that their lives still had value, purpose, and direction, while higher search for meaning indicates an active drive to explore sources of meaning. The two dimensions complement each other in forming a more complete structure of meaning, in which individuals not only experience meaning but also continue to develop it.

These findings are consistent with Frankl's theory that human beings have a fundamental *will to meaning*, an intrinsic tendency to seek and find meaning in life.[28] Under normal conditions this drive motivates behavior, but in crises such as a cancer diagnosis it can be blocked, producing an existential vacuum. The intervention appears to have reactivated this will to meaning, helping participants move from emptiness toward a more adaptive understanding of their lives.

Before the intervention, all three participants showed strong indications of existential crisis, reflected in narratives of worthlessness, hopelessness, and negative views of the future. They also showed *hyper-reflection*, an excessive focus on suffering, pain, and physical limitations, which is consistent with earlier findings that cancer patients, especially soon after diagnosis, are vulnerable to a disorganization of meaning that affects their overall psychological well-being.[29] After six sessions, participants showed notable cognitive, emotional, and existential changes. They began to reconstruct their view of illness, from the end of life to a part of a life journey that still holds potential meaning, reflecting the restructuring of meaning at the heart of logotherapy.

These changes can be analyzed through logotherapy's three sources of value. In terms of *creative values*, participants returned to productive activities that gave them a sense of meaning, such as cooking, selling food, and other simple activities, which served not only as distraction from suffering but also as self-actualization that gave them a sense of contribution and empowerment. In terms of *experiential values*, interpersonal relationships became a significant source of meaning: emotional support from family, social interaction, and closeness with others gave them a sense of acceptance and worth, showing that meaning is built not only individually but also through meaningful relationships. In terms of *attitudinal values*, participants showed the most significant development, adopting a more adaptive attitude toward a condition that could not be changed. This change of attitude is the core of logotherapy, in which individuals retain the

[28] Frankl, *Man's Search for Meaning*.
[29] Van der Spek et al., "Meaning Making in Cancer Survivors."

freedom to choose their attitude toward suffering and can thereby transform suffering into a meaningful experience rather than merely a source of despair.[30]

Mechanistically, these changes can be explained by the main techniques used, particularly attitude modulation and dereflection. Attitude modulation helped participants change their attitude toward unchangeable conditions: through reflection and therapeutic dialogue, they were invited to see suffering from a different perspective, giving rise to new and more adaptive meanings, and to realize that although they could not change external conditions, they remained free to determine their inner response. Dereflection helped reduce hyper-reflection by redirecting attention from excessive focus on suffering toward meaningful activities and relationships, enabling *self-transcendence*, the capacity to go beyond oneself by engaging in something larger, through which meaning is often found.[31]

The most notable changes appeared in the final sessions, particularly sessions 5 and 6, when attitude modulation was applied more intensively. Participant S showed greater self-acceptance and began to make realistic plans for the future; participant H moved from rejection to gratitude and improved her family relationships; and participant L showed the most striking transformation, from passivity to greater social and spiritual engagement. These changes show that logotherapy touched not only cognitive but also affective and spiritual dimensions, as participants began to draw on spirituality as a source of meaning through more frequent worship and a sense of closeness to God. In Indonesia's religious culture, this spiritual dimension is an important factor reinforcing the effectiveness of logotherapy.

These results are consistent with earlier studies showing the benefits of logotherapy for meaning in life and psychological well-being in cancer patients and other clinical populations.[32] Robatmili et al. likewise found that group logotherapy reduced depression and increased meaning in life among individuals with high psychological distress,[33] reinforcing the relevance of logotherapy for existential distress in chronic illness. Cultural context also matters: in Indonesia's collectivist society, family support and social values are strong sources of meaning, and values such as acceptance, patience, and gratitude that are embedded in local culture appear to facilitate the internalization of logotherapy concepts. Although this study used a quantitative approach, observation and interview data provided additional context, such as increased engagement in positive activities, growing acceptance, and the use of spirituality as a source of strength, that supports the quantitative results.

[30] Frankl, *Doctor and the Soul*.

[31] Frankl, *Man's Search for Meaning*; Bastaman, *Logoterapi*.

[32] Mohabbat-Bahar et al., "Efficacy of Group Logotherapy"; Faraji Emafti et al., "Effect of Group Logotherapy on Spirituality"; Sun et al., "Effects of Logotherapy."

[33] Robatmili et al., "Effect of Group Logotherapy on Meaning in Life."

This study has several limitations. The very small sample limits generalization, and the absence of a control group makes it difficult to attribute the changes entirely to logotherapy, since external factors such as social support, environmental conditions, and changes in medical condition may also have influenced the results. Future studies should use experimental designs with control groups and larger samples. Practically, logotherapy can be used as a complementary approach in psychosocial services in hospitals and patient shelters, helping patients not only to reduce emotional distress but also to search for meaning in life, and underscoring the importance of holistic care that includes the existential and spiritual dimensions of cancer patients.

CONCLUSION

Logotherapy was followed by higher meaning in life among cervical cancer patients, as shown by consistent increases in the total MLQ score and in both the presence of meaning and the search for meaning dimensions for all participants, with a large effect size, although the change was not statistically significant given the sample of three. Participants became more able to feel that their lives were meaningful, had direction, and remained valuable despite difficult circumstances. Attitude modulation was the main driver of change, helping participants shift from maladaptive attitudes toward more accepting and constructive ones. Theoretically, these findings reflect the reactivation of the will to meaning; clinically, logotherapy contributed to greater self-acceptance, better emotion regulation, and less excessive focus on suffering, while family and social support reinforced the process of finding meaning in a collectivist and religious cultural context. Further research with a control group and a larger sample is needed to establish the effectiveness of logotherapy for cervical cancer patients.

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